

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

—ISAIAH xxiv, 5.

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MODERN CHRISTIANITY JUDGED BY ITS FRUITS.

BY ELDER NEPHI Y. SCHOFIELD.

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At the termination of the late Zulu war, Cetewayo, the Zulu King, was taken prisoner, and, in response to a compulsory invitation, came to England to study Christianity, and having received several lessons, was finally presented with a Bible (presumably closed) by Her Majesty the Queen, who used these words: "This is the secret of England's greatness."

Leaving the accuracy or inaccuracy of this assertion without question, a brief but candid investigation into the nature of that Christian education proposed for Cetewayo and his tribe may be a little interesting, especially as it is this same Christianity the Latter-day Saints are requested to accept and adopt, as was recently implied by the President of the United States in expressing a wish that we would become "like the rest of us."

For nearly half a century the Latter-day Saints have been the subjects of abuse and derision, the victims of hatred and malice by the self-styled Christians because we refuse to accept their *beau ideal* of Christianity, and their interpretation of the great

"secret;" and this exercise of conscientious liberty, which they themselves claim, has from the beginning involved the Saints in a "sea of troubles" at the hands of some of their Christian(?) friends whose zeal to convert the Latter-day Saints has been exhibited in such a manner as to besmear the pages of history with blood. Every means, except reason, which their imagination could concoct or their hatred suggest has been applied to this end without effect, hence there is clearly an ignorant or wilful stubbornness on the part of the Latter-day Saints, or an overbearing, unjustifiable, and infamous usurpation of authority on the part of these so-called Christians, whose creed is comparatively worthless, their zeal a fraud, and their Christianity but a name.

This is a serious indictment, but, guided by the light of truth, an enquiry into Christianity as it exists to-day and its teachings, fully sustains the charge, proves beyond question their own admission, that "all we like sheep have gone astray," that the present systems of religion are but

clumsy counterfeits of that instituted and taught by Jesus Christ and His Apostles, lacking its beauty, shorn of its blessings and destitute of its hopes. To understand a few of these items may give us a just appreciation of the benefits to be derived from becoming "like the rest of us."

The man who invented and constructed the modern gallows, was himself the first to be hung by it, while some affirm that the inventor of the guillotine in France was also the first condemned to test its efficacy, but died of fear before the day of execution arrived; and it is a singular fact that the very book which some so-called Christians extol to the skies, which they forcibly thrust into the hands of the heathens, to which they attribute all their greatness, and which sends them into convulsions through an excess of joy and admiration, is the very book that condemns them. It furnishes the evidence that proves their guilt. It lifts the veil that conceals their stubborn hypocrisy or pitiable ignorance.

A condensed account of the plan of salvation and the Gospel as taught by Jesus and His Apostles, and which I am at the defiance of any to disprove, is as follows: There is but one faith, one salvation, and one way to obtain it (Eph. iv, 5; Matt. vii 13, 14). It is by faith in Jesus Christ (John iii, 36; Heb. xi, 6), true repentance of sins (Matt. iii, 1, 2; Mark vi, 12), baptism by immersion for the remission of the same (Mark xvi, 15, 16; Matt. iii, 16; Mark i, 4), and the laying on of hands for the gift of the Holy Ghost (Acts viii, 19, 20). The Church of Christ consisted of apostles, prophets, helps, governments, etc., and these men had delegated authority from on high to officiate in their respective callings (1 Cor. xii, 27, 28). They were "called of God as was Aaron," and placed in the Church for a specific purpose, and were to remain until a specified time (Eph. iv, 11, 12, 13). Certain signs and blessings followed those who believed and obeyed the Gospel (Mark xvi, 20), and the Church was guided and therefore blessed with constant revelation (Amos iii, 7, 8; Jer. xxxiii, 6).

These facts are as plain to be seen

as "holes in a ladder," and to attempt further proof would be a reproach on the understanding of intelligent men. We are forewarned by Isaiah of a time when "darkness shall cover the earth, and gross darkness the people;" when the earth would be "defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant" (Isaiah ix, 2; xxiv, 5), and we are to look for a time when "they will not endure sound doctrine." But though men change and deviate, there is no passage of Scripture that would imply or lead us to expect an alteration in the Gospel, and unless this same simple plan be obeyed, salvation can never be obtained (John x, 1). Unless a Church can be found to-day with these duly commissioned officers who have been called and governed by revelation from God, there is no plan or scheme under heaven whereby mankind can be saved; and the only means left for men to maintain their consistency to be considered of sane mind, is to accept of the Gospel as taught by the Latter-day Saints, or repudiate the Bible and become avowed infidels.

Christianity to-day is represented by hundreds of different sects; their creeds are all at variance with each other in general and the Bible in particular, and even a combination of the whole will only produce a forged imitation of the primitive Church. Apostle, prophets, etc., are discarded, and their necessity denied. God does not speak to them, notwithstanding He is an unchangeable Being. The gifts, blessings and signs are rejected on the principle of "sour grapes;" yet all are waiting without "oil" and without "lamps" for the coming of the Bridegroom. A religion without revelation is positively and absolutely a religion without a God; yet the ministers of these various sects swarm the land like locusts, and, by means of "much learning," spiritualize and mystify the Scriptures to an extent that precludes comprehension. The idea of inspiration is ridiculed, the "canon of Scripture is full," the "awful voice of revelation is closed," the "heavens are as brass;" hence the commands of God are supplanted by the opinions

of men who "preach for hire and divine for money," and who, in spite of the curse pronounced by Paul (Gal. i, 8), are willing to twist and wrench the "law and the testimony" into any conceivable form, so as to suit the whims and notions of the people who desire an easier way of going to heaven than the strait and narrow way of self-denial and rigid righteousness laid down in Holy Writ.

Another peculiar feature in these modern divines is, that notwithstanding they will, in the preparation and delivery of their sermons, soar into the heavens above and dive in the earth beneath, exhaust all their sophistry and eloquence in portraying the solemnity of the Gospel and explaining the "great mystery of godliness," yet they generally work in a circle and end where they begun, and when all they have said or can say is gathered together, cut and dried, boiled down, left to simmer and put in the pantry to cool, it means simply "believe on the Lord Jesus Christ," no more and no less, and you are a "soldier bound for glory." How this course of teaching can be harmonized with the instructions of Peter (1 Peter iv, 11), is one of those things that no person can understand. Still on these conditions the greatest criminals are assured of a glorious resurrection; murderers, when the power of sin has gone, receive absolution, are "washed in the blood," between their sentence and execution, and enter heaven instant. In fact, the surest way to heaven is *via* the gallows, for time is always given to make his "peace with God," and he is given no opportunity of starting a new quarrel. Verily modern Christianity (in its common accepted meaning) is condemned out of its own mouth. The enchanting pictures that are drawn of heaven, the horrible and blood-curdling descriptions of never-ending torment in hell, the influence of Christian teachers and the Christian press, all fail as motives and inducements to good conduct. The greatest wickedness is licensed, regarded as a necessary evil, and has been encouraged as a means to civilization. Society is held together only by a rope of sand suspended over the gulf of destruction; year by

year the weight increases and their condition becomes more hopeless; soon they must go, the rope has reached its limit of extension, their cup of iniquity is nearly full, and all this is because they have forsaken God, the fountain of living waters (Jer. ii, 13).

The moral results of modern Christianity are as unsatisfactory as the spiritual are worthless. Not long ago it was publicly stated that the Japanese authorities had sent over some trustworthy agents to report on the condition of Christendom, with a view of instituting Christianity in Japan if it proved satisfactory in the lands in which it prevailed. The report was unfavorable. It was stated there was more dishonesty, more drunkenness, more poverty, more misery and crime of every kind in Christian countries than were found in Japan, and judging the trees by their fruits, the Japanese religion was the best of the two.

Want of space forbids further detail, and to say more would only weighten the indictment. This is the flimsy, shallow "form of godliness" the dead carcass that many so-called good Christians want to thrust upon the Latter-day Saints instead of the substantial, pure, genuine, lasting, active, inspiring and living religion which is born and given of God. The latter is a Christian religion as much exalted above mock Christianity as the heavens are above the earth; as widely different as light from darkness; as superior as the resplendent rays of the noonday sun compared to the flickering glimmer of a rushlight. It is a religion that teaches men will be rewarded and punished for their own deeds and not merely for their beliefs. It teaches that by obedience to the laws of the Gospel all mankind can be saved and in no other way. It teaches that misery is not only the voluntary curse of God, but the natural results of a violation of His laws. It teaches that "*Vox Dei*" should be "*Vox Populi*;" that morality is as binding on men as on women; that prostitution is not a necessity, but a crime to be overcome by the wisdom of God and an observance of His laws. It teaches that honest labor and industry are enjoined on

all, and the best good is the good of the whole. It incorporates the "golden rule," it recognises no class distinctions, it represents Christ as the example for imitation. It teaches us to look to and rely on God and not on our own wisdom; to acknowledge His hand in all things. It teaches that God and one good man are a majority over all the world and hell combined. It teaches that under all circumstances and conditions it is for

us to do right, to suffer wrong rather than do wrong, and endure to the end. In short, it teaches us to bring our desires, our passions and natures into subjection to our will, and our will into subjection to the will of God. It is a religion founded on a rock, and will stand as firm as the granite foundations of the world when all the spurious man-made systems will have gone down into oblivion.

THE ORIGIN AND DESTINY OF MAN.

THE General Assembly of the Southern Presbyterian Church, not long ago, found it necessary to wrestle with the evolution theory, which had been adopted by a few of the ministers and college professors within its jurisdiction. A resolution was adopted that was understood to express the views and declare the doctrine of the Presbyterian Church at large on the subject of the creation. It was passed by a vote of 137 against 13, as follows:

"The Church remains at this time sincerely convinced that the Scriptures as truly and authoritatively expounded in our 'confession of faith' and catechism, teach that Adam and Eve were created body and soul by immediate acts of Almighty Power, thereby preserving a perfect race unity, so that Adam's body was directed and fashioned by Almighty God without a natural animal parentage of any kind, out of matter previously created of nothing, and that any doctrine at variance therewith is a dangerous error, inasmuch as by methods of interpreting Scripture which it must demand, and in consequence, which by fair implication it will involve, it will lead to denial of doctrines fundamental to faith."

It is remarkable that learned professors of various so-called Christian sects persist in their advocacy of so irrational a doctrine as the production of the universe out of nothing, and that they urge this as the teaching of Scripture, and enforce it upon preachers and hearers as an essential dogma. One of the most potent causes of in-

fidelity is the attempt of religious teachers to cram down the public throat such notions as are contained in the above resolution, as integral constituents of the Christian faith. The fundamental doctrines of the Christianity taught by Christ and His Apostles, are not affected in any way by the belief in or rejection of the orthodox theory concerning the origin of the universe. A man may be a sincere believer, and, what is far better, a consistent practitioner of the precepts of the Savior, and yet repudiate the notion that something can be produced out of nothing.

Common sense, supported by the investigations of science, revolts at the Presbyterian creation nonsense, and careful study of the Scriptures without the green spectacles of orthodoxy, shows that no such declaration as that in the Presbyterian resolution, and embodied in the creeds of different sects, can be found either in the Old or the New Testament. Nowhere in Holy Writ is it set forth that God created Adam's body out of nothing; nowhere is it proclaimed that the earth or anything in the heavens was fashioned out of nonentity. In Genesis we are told that God formed man out of the dust of the earth. This act is called creation. The same word is used in regard to the production of the earth. If "creation" means organization out of pre-existent material in the case of man, it means the same in regard to other beings and things. Thus the earth and all things therein, as well as other worlds that move in

their allotted spheres and are spoken of in the Mosaic revelation, were created or organized out of matter that previously existed, as "the dust of the earth" existed before Adam's body was fashioned by the power of the Eternal. Whatever meaning may be specially attached by theologians to the term create, the fact remains that it is used in Scripture in Adam's case to mean formation out of something and not out of nothing, and this annihilates the Presbyterian dogma, which is as rash and extreme in one direction as the modern evolution theory is in the other.

The New Testament (Heb. xi, 3), informs us that "things which are seen were not made of things which do appear." In other words, that things which are now visible were produced from things that were invisible. This is very simple. Before the earth rolled in its orbit, framed into a world designed for the habitation of man, its elements were in a gaseous condition, as its atmosphere is now to mortal eyes. There is nothing in the statement which indicates or implies the formation of something out of nothing. On the contrary, the intimation is that things which are not seen were framed into things which can be seen, a process that has been continued from "the beginning" and which is now going on, as chemistry demonstrates even to schoolboys.

Much of the supposed authoritative teachings of Scripture against which science and sound reason protest, is nothing more than the dogmatism of human theology. It has been imposed upon that part of the world called Christendom as professedly divine, while neither the Almighty nor either of His appointed ministers has ever presented it for the acceptance of mankind. The alleged conflict between science and religion is really between science and that which passes for it, and the unauthorized teachings and notions of man-made creeds. All kinds of truth harmonize. The God of revelation is the God of nature. The laws which govern in spiritual and in natural things proceed from the same source. And it is the folly of men, not the wisdom of God, which

brings about the collisions that occur between scientific developments and theological assertions.

In the inspired utterances of Joseph the Seer, the Latter-day Saints have "the sure word of prophecy" on this subject as well as many other matters of dispute in the nineteenth century. Most if not all the controversies which have taken place between the churchmen and the skeptics in modern times, are solved and settled in the revelations to the Prophet of the last dispensation. The word of the Lord through him is: "The elements are eternal." Out of nothing, nothing comes. The hand of Omnipotence fashions and forms innumerable shapes, and makes combinations of beauty and utility that transcend the power of man to comprehend in their wonderful diversity and adaptation to the multifarious wants of a universe of life and progress. But not the smallest mote springs from empty space, neither can an atom of matter be dissolved into nothingness. Changes may go on for ever, but annihilation is an impossibility; and for the same reason creation from nothing is nothing but an absurdity.

The whole story of Adam's origin is not told in the brief sketch of this earth's formation recounted in the opening chapters of Genesis. The genealogy of Jesus given in Luke iii, makes Adam a "son of God." That he was not an evolution from lower forms of animal life is as certain as that he was not originated out of nothing. Both notions are equally unscientific and equally repugnant to revelation and common sense. Man is of a royal race, a divine line, a noble parentage. He has been made lower than the angels that he might rise above the angels, and pursue a career of glory and power that eternity only can disclose. As Jesus followed the Father, so His brethren may follow Jesus, and all things may become theirs if they take the course which He marks out.

Not from the plodding quadruped, the aqueous fish, the crawling reptile, the jellied cell or the floating slime sprang man, the lord and ruler of the creatures of this lower earth. He came from above as the offspring of

Deity, and his proper sphere, when he proves himself worthy and fit for his glorious destiny, is among the Sons of God in the regions of eternal day, in harmony with the mighty intelligences

who sway the sceptre over unnumbered worlds, and are like unto the Almighty Father who is over all, forever.—*Deseret News*.

UTAH NEWS.

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(Summarized from Territorial Papers.)

The Fifty-sixth Semi-annual Conference will be held at Coalville, Summit County, on Wednesday, October 6, 1886.

Judge Henderson, who succeeded Judge Powers in the First Judicial District of Utah, is said to have commenced the performance of his duties with ability and impartiality.

Some of the leading New York newspapers are severe in their strictures upon the course taken by the Emigration Commissioners in detaining "Mormon" emigrants in New York.

Mr. Hemenway, the incarcerated editor of the Ogden *Herald*, has been improving the hours of his confinement by writing a book entitled "Memoirs of My Day." It is expected to have a great sale.

Lieutenant Richard W. Young, grandson of the late President Brigham Young, has been transferred from Governor's Island, New York, where he has been stationed for a long time, to Fort Douglas, Utah.

The extreme anti-"Mormon" party in Utah are organizing into a sort of secret society for the purpose of depriving the "Mormons" of all political power in the Territory, and bringing them into entire subjection to their implacable enemies.

A school that will be known as the Salt Lake Stake Academy is being established in that city under the supervision of Professor Karl G. Maeser. It will be conducted on the plan of the Brigham Young Academy at Provo, combining theological with scientific instruction.

By the operation of a new law all post-offices in the United States are entitled to the immediate delivery system, which makes it possible for the immediate delivery within one mile of any post-office, of any and all mail matter, providing that to the package is affixed the special delivery stamp of ten cents.

A little boy, seven years old, son of David M. Whittaker, of Brighton, was recently kicked by a horse. The child soon seemed to be all right, and next day gave no evidence of being badly hurt. Soon after, however, he became delirious, and a close scientific scrutiny revealed a small hole in the skull just behind one of his ears. He rapidly grew worse and died.

A deliberate and determined case of suicide occurred in Salt Lake City a short time ago. The body of an ex-soldier named Kenyon was found in a canal in which the water was so shallow that deceased must have laid down upon his face and thus have suffocated himself. He had very deliberately undressed and put his articles of clothing neatly together.

On the 19th ult. a little boy named Whittaker was playing at the Salt Lake Co-op. Furniture Store with a machine called a "devil," used for the purpose of tearing up masses of hair with which mattresses are stuffed, when his hand was caught in the machine and lacerated so badly that amputation at the wrist joint had to be performed.

While Charles Foster and his wife, of Lyman, Snake River Valley, were temporarily absent from home, their little girl, aged about four years, endeavored to make a fire in the stove, and in doing so set fire to the house. Her little brother, two years of age, who was sleeping at the time, was burned to death, and the little girl narrowly escaped the same fate. The house and all its contents were destroyed.

The *Deseret News* of September 20th says: "To-day we were shown a copy of Tullidge's History of Salt Lake City, bound in Turkish morocco, full gilt, bearing on the cover the following inscription: 'History of Salt Lake City, To Her Majesty Queen Victoria, Presented by the Mayor and City Council of Salt Lake City.' A precisely similar copy will be sent to President Cleveland, each member of his Cabinet and the British Museum."

The faithful old veteran and pioneer, Brother Jacob Hamblin, whose name is so well known among the Latter-day Saints, died of chills and fever at Pleasanton, New Mexico. His death and burial occurred under pathetic circumstances. His wife was obliged to prepare him for burial, as all the rest of the people in the small place where he resided were suffering with the same illness of which he died. For the same reason they had to send thirty miles to get a coffin made, and passing strangers dug his grave.

Right Rev. Dr. Tuttle, Bishop of the Protestant Episcopal Church for the Diocese of Missouri, was the Episcopal Bishop in Utah for many years. He is a man of great independence and firmness of character, and is remarkable for being one of the few clergymen in America who dare to speak the truth in defense of the "Mormons." Although utterly opposed to their religion, he has been unwavering in his testimony to their many virtues, and has taken no part in the bitter crusade against them. He was a pioneer missionary among the early settlers of the Northwestern Territories more than twenty years ago, and united bravery with piety, as was shown in his heroic efforts to save the magazines of provisions when the city of Helena, in Montana, was destroyed by fire. On that occasion his two ablest assistants were, William Bunkerley, a noted desperado who was called "Bitter Root Bill," and Joseph Flowers, a leading gambler, said to be from an aristocratic Virginian family, and whose courteous and polished manners procured him the title of "Gentleman Joe." The good opinion in which Bishop Tuttle was held by the rough miners of that time and locality, was thus expressed by Mr. "Bitter Root Bill" in the extremely coarse but quaint and expressive vocabulary of "the far west": "He's full jeweled and eighteen karats fine. He's a better gentleman than Joe Flowerree; he's the biggest and best bishop that ever wore a black gown, and he's the whitest man in these mountains. He's a fire fighter from away back, and whenever he chooses to go on a brimstone raid among the sinners in this gulch he can do it, and I'll back him with my pile. He is the boss bishop, and you hear me howl."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 18, 1886.

THE ONLY TRUE GOD.

II.

God is a spirit, and the body in which He exists is a spiritual body. He is a glorified Being, perfect in all His parts and attributes. Every quality which man possesses in mortality He possesses in immortality, fully developed and beyond the power of the human mind to realize, unless specially quickened by the power of God. Knowledge, wisdom, faith, love, joy, justice, mercy, power, dominion and glory are His in their complete fullness, and that which man possesses of these are but a reflex or imperfect copy of the attributes of Deity, obtained as the offspring of the most High. He is altogether lovely and to be adored, and all people should adore Him because He is their Father, as well as their God and their King.

It was part of the mission of Jesus to manifest "the only true God." He revealed Him in His own personality and character as much as was possible in mortality, and drew mankind towards God by proclaiming their relationship to Deity. "Our Father, who art in heaven," when comprehended in its true sense, is a revelation of the Godhead. The Almighty God is the actual Father of the spirits of men. They are in His image, because they have sprung from Him. Jesus was "the first-born among many brethren," "the image of the invisible God, the first-born of every creature" (Col. i, 15). When He went up to heaven He said: "I ascend to my Father and to your Father, to my God and your God" (John xx, 17).

The spirits of men are the offspring of God (Acts xvii, 29). Jesus is our elder brother. He was the "first-born" in the spirit and the "only begotten" in the flesh. God, then, is a person, an individual, the Eternal Father who dwells in heaven in the midst of His creations, and was manifested in the person of His Son, Jesus Christ, who, having done the will of the Father, has gone back to His presence and dwells at His right hand. The Father and the Son are two separate and distinct personalities, as much so as any father and son on earth. But they are one in their attributes, designs, purposes, spirit and powers, and there is no division, discord or difference of mind between them. The Son is now a glorified Spirit dwelling in a glorified body, and has thus become exactly like the Father in every respect.

The Bible does not teach that Jesus and the Father are numerically one. Our Savior prayed: "Neither pray I for these alone, but for them also

which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John xvii, 20, 21). If all believers are one person in God, then they also are part of the Godhead, for believers are to be one with Jesus and the Father, even as the Father and Jesus are one. No sane person believes this, yet it is equally as reasonable as to assume that Jesus and the Father are only one Being. Before Jesus begun His ministry He went to John and was baptized, "and Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased" (Matt. iii, 16, 17). Let us look at this passage fairly and then ask ourselves frankly if God the Father, Jesus the Son, and the Holy Ghost are one in a numerical sense, as the creeds of modern Christendom teach us. Review the scene in your imagination. The Savior of the world is standing on the earth; the heavens open, and the voice of God comes from above to the Son on the earth, expressing His pleasure at the obedience of the Son, while *between the two* the Holy Ghost is descending like a dove. There are **THREE** here, and all the creeds of all the learned divines in Christendom cannot destroy the simple and unimpeachable truth of these two verses.

Herein is the Father manifest to man, "for in Jesus dwells the fullness of the Godhead bodily" (Col. ii, 9), and he that can comprehend the Son in His majesty can comprehend the Father in His glory also. But no man can comprehend either except by the Holy Ghost. That is the spirit of revelation. It manifests heavenly things of the Father and the Son and teaches them to man. It is the spirit of truth. It is the spirit of life and light. It is a divine substance, and not a personage of tabernacle. By its diffusion and influence God the Father is omnipresent. It emanates from His presence and permeates all worlds. It gives life to all things. When bestowed as a gift from God it is a spirit of inspiration. By it the holy prophets wrote. Under its influence the apostles spoke. Though it has many different gifts, according to the conditions of the recipients, it is one and the same spirit in each, and is one with the personality of God, as the Son is one with the Father. These three are one in purpose, design and act, but are separate and distinct in their own identity.

The Holy Spirit can be obtained as a divine gift, an abiding witness, a comforter which teaches all things in no other way than that which God has ordained. That is by faith in the only true God, and in Jesus Christ whom He hath sent; by true repentance, which is a genuine forsaking of sin; by baptism in water for the remission of sins, and by the laying on of hands. This baptism and confirmation must be administered by men sent of God. Preachers who worship a vacuum, who have no knowledge of the only true God, and who do not believe in present revelation from heaven, have no authority to do anything in the name of the Father, Son and Holy Ghost, and their acts are void.

How long will honest but misguided souls worship the God of learned divines, who by their own wisdom have sought to find out the true and living

God, and, being unable to do so, have persuaded mankind to accept in His place such an impotent nothing. "God is a Spirit: and they that worship him must worship him in spirit and in truth." The God of modern Christendom is not the God of the Bible and it is time that this generation should know there is no God in their systems of religion.

It is as essential that God should be worshiped in truth, as that He should be worshiped at all. Let honest souls turn from the worship of a deified nothing, to the worship of the God of the Bible—the true and living God, whom to know is eternal life.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. xi, 27) No one can know God unless he is revealed to him; and as to know Him is eternal life, then there can be no eternal life without revelation.

At the same time the divines were formulating the creed, wherein they practically denied that there was a God, by insisting that He had neither "body, parts nor passions," they also denied the existence of the only means by which they could know God, and thereby gain eternal life; they denied that men could again receive revelation; they asserted that the canon of Scripture was filled and that never again would He communicate to His children on earth. In the very teeth of this declaration they gave a definition of God, who, according to the words of Jesus, could only be known by the revelations of the Son; and whatever may have occurred since, that defining of the attributes of Deity has proven, beyond the shadow of a doubt, that those men, at least, were consistent in not believing in revelation, for had they been guided by it, they could never have given birth to such a libel on the Creator as is set forth in their creeds to deceive mankind. "Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?" (Jer. xvi, 19, 20).

It may be asked how these principles have been learned, and by what authority do we teach them? We answer: Not by the wisdom of man, but by the light of modern revelation. God has revealed Himself anew in this age of the world; Jesus has manifested Himself again, the gift of the Holy Ghost is restored, and those who believe and repent may now be baptized by men endowed with divine authority, and receive the gift of the Holy Ghost by the laying on of hands. Thus all may obtain knowledge for themselves concerning the only true God and Jesus Christ whom He hath sent, and obtain eternal life. It is the only true way to be saved.

Herein is blessing, and light, and knowledge and joy beyond expression. Let all truth-seeking souls rejoice. The way of life is opened up. The darkness of centuries is being dispelled. The latter day glory is being ushered in. The last dispensation has commenced, and the way is prepared by which the knowledge of God will yet cover the earth, and man will not have to say to his neighbor, "Know ye the Lord?" for all shall know Him, from the least unto the greatest.

These are a few of the truths revealed of God through Joseph Smith to the Church of Jesus Christ of Latter-day Saints, and to all the world. Revela-

tion has done for man that which he could not, with all his wisdom, do for himself. Light has again come into the world, and men have the privilege of being guided by it. If they reject the light it will be to their own loss and condemnation.

"Now the sunshine bright is beaming
Let all creatures see aright."

APPOINTMENT.—Elder James Chandler is appointed President of the Norwich Conference.

CORRESPONDENCE.

A MISSIONARY'S REPORT.

Paris, Idaho, Sept. 24, 1886.
President D. H. Wells.

Dear Brother,—As it is customary for Elders who have labored as missionaries, when released, to say a few words in relation to their experience while in the field, I follow in the wake of many who have preceded me.

I was called by the authorities of the Church at the October Conference 1884, to fill a mission to Great Britain. The same month I left my home and proceeded to my field of labor, reaching there in November. I was assigned by President J. H. Smith to the Manchester Conference, under the direction of President W. D. Williams, who appointed me to labor in the Moorside and Bolton District, which I did until the following May, when President Williams was released to return home, and by your appointment my field of labor was extended to the entire Conference, which caused my experience to be more enlarged, as I became acquainted with nearly all the members of the Church in the various Branches, and all the traveling Elders who labored with me.

I did not accomplish all that I wished to, for I did desire to bring many to a knowledge of the truths I was sent to advocate, and, to my astonishment when I first arrived, there were but few indeed who wished to hear that which I was sent to teach. However, I lost no opportunity to talk with the few who were desirous to hear, and I hope, through the blessings of the Lord, I have done

some good. I have had the privilege of baptizing a few where others have sown the seed, and I hope some will reap where I have sown.

Those who have embraced the Gospel with honest hearts, and live as they have been taught by the servants of God, are a good people and they do not lack for a testimony of the truths they have received, and my heart yearns towards them for the love they have for the Gospel and the stand they have taken for it, and the manifest respect they have shown to me while in their midst. My faith ought to be stronger in the Lord as my information increases. I have realized His promised blessings when abroad preaching, where the Savior says, Any man that shall go forth and preach this Gospel, without purse or scrip, failing not to keep all the commandments of God, shall not hunger nor athirst, and shall not grow weary in body or in mind, and a hair of his head shall not fall to the ground unnoticed.

I never lacked for food or raiment or a place to lodge, and I never asked directly or indirectly for a penny of any one. I owe a debt of gratitude to you for your fatherly counsel to me and the Saints with whom I labored, as it was always for our salvation. I am also grateful to the brethren whom you have had to assist you in counseling the Saints generally through the STAR, and those who have transacted financial business with me at your office, for whether I received books or deposited monies for people or wished to withdraw for

any one, it was always business like and satisfactory.

I wish to tender my sincere thanks to the Traveling Elders who have labored with me, and the Presidents of Branches and the local Priesthood and the Saints generally for the ready assistance that they were willing to impart to me in spreading the Gospel, for whenever we wished to make an extra effort to get people to hear us or to receive tracts (and it has taken money to accomplish it) I never asked in vain for their assistance, and when

affliction of any kind came among any of the members, their benevolence was always shown in a substantial way. Moreover, I do not recollect of any angry words passing between me and any brother or sister while in England. Possessing these feelings, if it be the Lord's will, I hope to see them in Zion, and that we shall all be worthy to receive the blessings of the Lord that are in store for the faithful.

I am yours truly,

THOMAS SLEIGHT.

MINUTES OF THE NOTTINGHAM CONFERENCE,

HELD AT THE TEMPERANCE HALL, ST. ANN STREET, SUNDAY, OCT. 3, 1886.

PRESENT on the stand: Daniel H. Wells, President of the European Mission; Elders Geo. Osmond of the Liverpool Office, and Edward Stevenson; President Ricks of the Sheffield Conference; Elders Charles Kelly of the Birmingham Conference, Joseph Hunsaker of the London Conference, and J. C. Carlisle of the Liverpool Conference; Henry Walsh, President of, and Elders Levi Naylor, Joseph Graham, Lorenzo Waldram and Wm. W. Bronson, Traveling Elders in the Nottingham Conference.

10.30 a.m.

After the usual opening exercises, President Walsh stated the objects of the Conference and congratulated the Saints upon their prompt attendance.

The Branches were reported by their respective Presidents, and, in the absence of some of them, by the Traveling Elders. The general tone of their statements showed a marked improvement all round. The Saints were more united and energetic in striving to keep the laws of God. In most of the Branches they had Young Men's Improvement Associations, Sunday schools and Relief Societies. A good deal of open-air preaching had been done by the local priesthood.

Elder Naylor reported his labors in the Leicester District. The District on the whole was in a good condition. They had held over seventy out-door meetings during the summer. They

had left the old track and opened up new places in the District. This had proved quite a success, and there were prospects of reaping some reward for their labors in a short time.

Elder Graham confirmed the previous statement, and remarked that he had frequently noticed that those who paid their tithing, and did all that was required of them, were the first to emigrate to Zion.

Elder Waldram reported the Hucknall District in a prosperous condition. The Saints had been energetic in preaching the Gospel and assisting the Elders to do so. He had often been greatly encouraged by the zeal displayed by the Saints in attending the open-air meetings.

Elder Bronson, in reporting the Lincolnshire District, said the prospects were very encouraging indeed. He had held a considerable number of out-door meetings which had proved quite a success, though he had met with a good deal of opposition. The Saints, though few and scattered, had been very kind and assisted him all they could to preach the Gospel.

The statistical report was then read, which was as follows: Traveling Elders, 5; Elders, 46; Priests, 14; Teachers, 17; Deacons, 15; Members, 317; Total, 414. Baptized, 33; emigrated, 16; received, 5; removed, 3; excommunicated, 7; dead, 5. The financial report was also read and accepted.

President Walsh then presented the

general authorities of the Church and also of the Mission and Conference, and they were unanimously sustained.

Elder Osmond addressed the meeting for a short time, and said he had listened with a degree of pleasure more than usual to the reports of the Traveling Elders and Branch Presidents, which showed that the Nottingham Conference was in a very favorable condition.

2.30 p.m.

After the opening exercises, the Sacrament was administered by Elders Naylor and Graham.

Elder Stevenson spoke upon the resurrection and the plan of redemption for the dead, and explained the mission of the Savior to the spirits in prison, and the necessity of baptism for the dead. Said that the spirit of man is intelligent of itself, and existed before the world was formed. He also bore a powerful testimony to the restoration of the Gospel in the last days.

Elder Ricks remarked that the condition of the Latter-day Saints was encouraging. The Lord had given us revelation, and commanded His people to build cities and temples to His name. He also spoke upon the necessity of the Gathering.

6.30 p.m.

Choir sang the hymn on page 72. Prayer by Elder Hunsaker.

Elder Kelly commented upon the power of God and the gifts of the Spirit, also upon the organization of

the kingdom of God. A tree is known by its fruit, and we, of all people should manifest our faith by our works, not that the gifts would convince the world, for they did not in the days of the Savior. The Gospel would bring about a revolution in society—moral, religious, scientific, etc., and the kingdom of God would rise in power and majesty. Exhorted the Saints to attend to their duties, administer to the Elders, and sustain those in authority.

A hymn was sung by the Hemingway family.

President Wells spoke upon the second coming of the Savior and the Book of Mormon, and testified that the Gospel was again being preached to the nations of the earth as a testimony against them before the end should come. Said the Book of Mormon was an addition to the records of the dealings of God with man, and its compilation was nothing more than might be expected in the justice of God. He exhorted the Saints to diligence and perseverance, and bore a powerful testimony to the truth of the Gospel.

Elder Bronson occupied the remainder of the evening with a clear and lucid discourse on the first principles of the Gospel.

Meeting closed with benediction by President Wells.

The weather was very fine, there was a good attendance both of Saints and strangers, and the meetings seemed to be well enjoyed by all.

J. W.

THE ARMY OF CHRIST.

"IN the army there are many regiments, under many different officers, with uniforms greatly dissimilar, yet there is but one commander-in-chief. So with the various religious organizations of Christianity. We have different officers; our uniforms are not all alike; but we have one commander—Jesus Christ, the Savior, and we are of His army." This, the substance of a letter that recently fell into my hands, is a position often taken by honest, but misguided per-

sons, when endeavoring to escape the force of necessity for obedience to the first principles upon which the Latter-day Saints lay such stress. Well, it is a very good comparison, but by no means one they will like when considered fairly. And I am reminded, in this connection, of a similar figure used once by a person who endeavored to prove that the thief on the cross had gone to heaven. Said he: "Where Christ is, there is heaven; and consequently the thief must

have been in heaven because Jesus declared that the thief would, on the very day of the crucifixion, be with Him." But he did not like his own comparison when asked if the Jews who were present at the crucifixion were in heaven, together with the Roman soldiers who nailed the Son of man to the cross; because if to be with Jesus was to be in heaven, then they certainly were there—Roman and Jew, and the thief also, in which case the words of the Savior promising the repentant sinner that he should be with Him in Paradise were absolutely without meaning, for it is an absolute impossibility for any one to go where he already is. The figure of the "army," as justifying the multiplicity of faiths, will be found just as objectionable to those suggesting it before we are done with the comparison.

It is undoubtedly true that, under different uniforms and distinct officers, there are many regiments serving under the Grand Commander-in-Chief—the Savior; but Jesus is actually their commander-in-chief, and as such the officers are of His selection and the uniforms His choice, and neither the one is placed in office nor the other worn upon the whim of any man or party of men, however capable they may be, as is the case among the vast majority of those now posing as the rank and file of the army of the Lord. The army of the Lord is divided into regiments, some of which are devoted to the production of food and clothing and wealth in its various forms, some to preaching His holy word and trying to find the lost and benighted sheep of His fold, and some to counseling and guarding the sheep already within the door and the wealth produced. These regiments belong to the army of the Lord only because they are doing exactly as He directs, failing in which they are none of His. But even were this point valueless, the same cannot be said of the proposition I now make, that we do not become soldiers by saying we are soldiers, nor by wishing it, however strong our desires.

Without entering into details, we all clearly understand that previous to being counted a soldier, many pre-

liminary steps must be taken. An examination as to our qualifications and fitness for the position we aspire to, must be made before a constituted authority, whose powers have been given, directly or indirectly, by the source of all power; and this essential point of fitness holds good for every regiment, and even controls the choice of candidates for promotion throughout the whole army. If care and circumspection and implicit obedience be so essential to good order and well-being in temporal concerns, of how much greater importance are they in matters affecting eternal salvation? This subject is too important to be dealt with lightly. To masquerade as a soldier or an officer is to run the risk of incurring a severe penalty and a just one. Are the regulations governing admissions into the army of the Savior to be held in less esteem because of a failure to provide punishment for those who assume positions in His corps to which they have no right, because they have never qualified themselves? Those who use the army comparison as in opposition to the teachings of the Scriptures regarding what is scripturally termed the first principles, surely cannot think so, particularly as we read that "obedience is better than sacrifice." They have not complied with the conditions by which they might become soldiers in the army of the Savior, and for that reason they are not soldiers, lay claim however strongly they may; and to assume such a thing, a position for which they have not fitted themselves, is to incur the displeasure of a just God, whom they deliberately and willfully refuse to obey, but persist in calling themselves His soldiers. The gravity of this offense may be better understood when the assumption of powers by the seven sons of Sceva resulted in the clothes being torn from them, others being driven nude into the streets, while Saul, the King of Israel, lost his kingdom and brought death to himself and his sons by an assumption of authority which had never been given him.

Is it possible that these persons (and the family is a numerous one) can be afraid of doing what God has

told them to do. How can they be astray if they will listen to the words of Peter, who, filled with the Holy Ghost, deliberately commanded the Jews to be baptized for the remission of their sins; and since the Gospel is everlasting, is the eternal and unchangeable plan of salvation, and this is part of that Gospel which Paul declares "is the righteousness of God revealed from faith to faith," it must remain the same and be as unalterably true to-day as it was when Peter enunciated it over 1800 years ago. In further support of this truth, we read again and again that God has no respect of persons, and therefore He will not provide one way of remitting sins in this age while He had another of remitting sins in a previous age, for that would be, in view of the modern easy method in which sins are said to be forgiven, respect of persons, and prove the word of God false. The Jews, in ancient times, had their sins remitted by the sacrifice of birds and animals as a type of the great sacrifice by Jesus then, in the future, and they could have no forgiveness except by willing obedience to this commandment. Is it possible people in this age can be so lost to the teachings of reason and justice as to assume that God will deal more leniently and gently with the wild olive branch than with the parent stem—the people of His choice? Hence it was that when the law of sacrifice was abolished, the remission of sins by baptism was taught so forcibly by the Savior (Luke vii, 29-30; Mark i, 4), that the text of obedience might still be required. If obedience to the law existing among the Jews, prior to the advent of the Messiah, was the one means by which freedom from transgressions might be had, it is no less true now that only by obedience can the much coveted boon of forgiveness be obtained. Paul says (Heb. v, 8, 9): "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them which obey him;" and it is proper to add that He offers salvation to none others. This is the door, because it is the way prescribed by Him who was and

is the "way, the truth, and the life;" and it is emphasized by Paul, in Gal. i, 8, 9; Heb. v, 12, and vi, 1, 2, 3; and in the epistle to the seven churches by St. John (ii, 5,) where they are told to do their first works. The first three chapters of Revelations form one of the grandest sermons on works ever written or spoken: "I know thy works," and "to him that overcometh," it reads again and again, and it was because of the vast importance of obedience to these subjects and that His followers might not be as thieves and robbers that Jesus was so pointed as to the plan that should be followed. "My sheep hear my voice and they follow me," and He began His mission by being baptized, preached it through the three years and more of his earthly labor, and the last thing recorded commanded His disciples to baptize the children of men who would believe, in the name of the Father, the Son and the Holy Ghost. Since there is, according to Paul, but one baptism, and that is explicitly taught, again and again, as being for the remission of sins, I cannot, for the life of me, understand how persons with ordinary judgment and a reverence for Christ and the Father, dare refuse obedience, or raise a single objection. I dare not. I am content to believe that God knoweth best and that James was right when he taught, in terms absolutely unmistakeable, that belief or faith is not alive without works, and no amount of dead faith will save any person. It is best to be fair and candid and teachable regarding heavenly things. Great is the mystery of Godliness, we are told, and as we learn a little every day, not knowing all now, we may find (and I believe all will who are but just to themselves) these to be among the truths which mankind have forsaken in their following after the commandments of men. If the God of heaven had declared that obedience was no longer necessary to admission into His kingdom or army, then all would be well; but He has not done so. We should remember that the things of God are only known by the Spirit of God, and if we are of the elect we cannot be deceived, for which reason we have no need to dread or fear in-